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FREEDMEN.

CONDITION OF THE FREEDMEN.

It cannot be concealed that the condition of the freedmen in many of the late rebellious states is every day becoming more and more alarming. The danger arises primarily from the malignant purpose so extensively manifested by the late slaveholders to render the condition of the Freedmen as unendurable as possible, and two secondary causes, though perhaps without design, are tending strongly, we fear, to aid that result. First, the gradual reinstating into civil and juridical power, many of the most virulent of the original secessionists; and secondly, the frequent exercise of the pardoning power by the President, and the consequent restoration of the abandoned or confiscated lands to their former owners.

This lenient policy towards the rebels is working injury to the freedmen—is paralyzing the power of the Bureau, by taking out of its hands nearly all the lands, and rendering the possession of the remainder so uncertain as to become nearly worthless—makes more expensive and more difficult the benevolent and missionary efforts of the friends of the freedmen, and is throwing out of employment tens of thousands of persons.

We learn from good authority that in a comparatively small portion of the country, nearly twenty thousand persons will

be forced to leave their homes between this and the first of January, and probably thirty thousand be thrown out of any remunerative employment.

Not long since, when the nation was struggling for existence, it called to the colored man for help, pledging protection, care and support, to their families. They joyfully accepted the invitation, seized the musket, rushed into the deadly conflict, sent consternation into the heart of rebeldom, and helped to win victories and secure peace.

Now, if those pledges are withdrawn, the lands given back to treason-plotters and murderers, and the poor colored men told that the nation has no land for them, and therefore they must go back to their masters and shift for themselves, will not divine retribution overtake the government and the nation? Yet, this, in the judgment of some of the closest observers in some of the rebel states, is just the position of the colored man, and the direction of the action of the Government at the present time.

REORGANIZATION IN EASTERN VIRGINIA.

It will be seen by the following that the civil authorities of Virginia have taken possession of the building occupied by our teachers at Hampton for a school for the Freedmen. When Hampton was burned by the rebels, the county Court House shared the common fate. It was found, however, that the walls

were strong, and could be easily repaired so as to use the building for school purposes. This was done by the agent of the Association, and it has been ever since occupied as a school-house. In ordering that it should be restored to the civil authorities, care was taken to secure the repayment of the money expended for repairs. We have the promise of better accommodations for our own schools.

HAMPTON, July 27, 1865.

To the Editors of The Republic:

To-day the little county of Elizabeth City—the natal land of George Wythe—quietly passed from the military to the civil *status*.

At eleven o'clock the Justices assembled in the court-house, long used as a school-room for colored pupils, but now surrendered by the military authorities, and elected William Lowry as Presiding Justice; William Curtis was qualified as Sheriff; William Howard as Clerk; George Chaboon as Commonwealth's Attorney, and Joseph Johnson as Commissioner of the Revenue.

The Court, after making provision for repairing the court-room, and regaining possession of so much of the records of the Court made the following orders:

"This court, in reinaugurating the civil authority in this county, by this, its first session since the opening of the late unhappy civil war, desiring not only to act in harmony with the military authorities in the vicinity, but to have their co-operation and aid in the preservation of the peace and good order of the community, doth hereby order that a commission of three be appointed to confer, from time to time, with the military authorities touching the premises, and to report, from time to time, to this Court.

"And whereas it is indispensable to the maintenance of law and order in the county that great caution should be observed in relation to the granting of licenses for the sale of ardent spirits, it is further ordered that no such licenses be granted until after conference with said military authorities be made to this Court.

NEGRO ZEAL TO LEARN.

The Charlottesville, Va., *Chronicle*, thus graphically depicts the eagerness with which the negroes of that place embrace the opportunity for learning to read:

"Charlottesville is fairly entitled to be called the literary center of the South. There is, first, the University of Virginia, with its learned professors on all sorts of subjects. Then we have two large female seminaries, where young ladies learn thirty or forty things ending in —ology. Then we have

some half dozen first class academies for boys. Then several select schools. Then a number of schools for the English branches. And then the whole colored population of all sexes and ages is repeating from morning to night a-b—ab, e-b—eb, i-b—ib; c-a-t—cat; d-o-g—dog; c-u-p—cup; etc.—through all the varieties of the first lessons in orthography. There are some four or five colored schools, and little negro chaps darken every door, with primers in their hands. If we pass a blacksmith's shop, we hear a-b—ab; if we peep into a shoemaker's shop, it is a-b—ab; if we pass by a negro cabin in the suburbs of the town, we hear the sound, a-b—ab; if the cook goes out to suckle her infant, it is a-b—ab; the dining-room servant washes up his dishes and plates, crying a-b—ab; the hostler curries his horse, repeating a-b—ab; Jerry blacks your boots, saying, with rapid strokes, a-b—ab, a-b—ab; the whole air is resonant with a-b—ab. The little yellow boy who sleeps in our chamber awoke us the other night, muttering in his dreams a-b—ab. If you send a little negro boy on an errand, he is spelling everything he meets in one syllable. The little white boys look at them wonderingly, and try to 'cork' them. In a month or so we expect to issue an evening edition of the *Chronicle* in monosyllables, to increase our circulation—perhaps a pictorial, with tubs and spades, and ants and cows, and owls and bats, like the primers."

NORTH CAROLINA.

THE NEGRO COLONY ON ROANOKE ISLAND, says a correspondent of *The Congregationalist*, "has multiplied the value of real estate thirty-seven times in a single year, not to speak of the advantages of education, which the whites might share equally with the blacks, if they were not so afraid of the 'Yanks.'" This has been the case in other portions of the Southern States. Wherever the negro is fairly treated; where wages are just in amount, and punctually paid; and where the manhood of the employee is fully recognized on the part of the employer, there is thrift and success. Facts like these will eventually convince the most skeptical and prejudiced people, South as well as North, of the blessings of free labor.

SOUTH CAROLINA.

From a Chaplain.

BEAUFORT, Sept. 29th, 1865

As one of the teachers sent out by your Association, has been laboring in the 128th U. S. Colored Troops, I have thought you might like to know something of the result. When I joined the regiment, the 21st of June last, I found a school for the non-commissioned officers already in progress. Many of these men had learned to read and to write. For the privates, however, nothing had as yet been done. The first want was a school-house. The school for these non-commissioned officers, was held in a hospital tent, and would accommodate only one half of them at a session. Getting a regiment of privates in there, was out of the question. I at once wrote to the Secretary of the Christian Commission, and obtained a chapel tent 40x60 feet. The abandoned hospitals of Beaufort, furnished seats, the Tract Society supplied the Primers, charts, &c., and in a few days the entire regiment was organized and hard at work. Four hours of each day, with the exception of Saturday and Sunday, were devoted to the school. The result has more than met my expectations.

I have found none of these intellectual prodigies, which writers from the South so frequently describe, but there has been, on the part of most of the men, a strong desire to be taught, and a steady and really rapid progress. All, or nearly all, can now read a little. Many can read with great readiness. A few nights since, I gave notice at Parade, that all who would like to receive some tracts, could have them by coming to my tent. A large number came, and I dealt out the Soldier's Series; among others, the following, "Right about Face," "The Heavy Knapsack," "The Ransomed Slave," &c. I called upon each man to read the subject of the tract, and every man did it. A large number can write a legible hand.

Now, when it is remembered that this regiment is made up almost entirely of plantation hands, of men shut out from every avenue of knowledge, delving in the earth from their infancy, still, like those strange animals in the Grecian Fables, one can scarcely discern where the *clod* leaves off, and *life* begins. I say, the fact that in the short space of six (6) weeks, this regiment of grown up *things*, with no ideas whatever of the use of letters, should comprehend and get the mastery of that mysterious process by which thought is conveyed from man to man, is subject of congratulation to all friends of this long enslaved race. One who has lived only among those who were taught in their childhood, can have no idea how gigantic a task this learning to read seemed to many of these benighted minds. I remember one day, when, in order to enliven the exercises, and also to give the native eloquence of these men an airing, the school was resolved into a debating Society, to discuss the subject of negro suffrage. The point was, whether they should vote at once, or first learn to read. Some of the more intelligent agreed, that reading should come first, on the ground that you ought never to undertake a job, unless you know *how* to do it. But those who learned less easily, were in favor of immediate suffrage. One of these speakers, a black, thick-lipped orator, whose gesticulations reminded one of Demosthenes definition of eloquence, commenced his speech as follows:

"De Chaplain say we can learn to read in short time. Now, dat may be so with dem who are mo' heady. God hasn't made all of us alike. P'raps some *will* get an eddication in a little while. I *knows* de next generation *will*. But we've a down-trodden people. We hasn't had no chance at all. De most of us are slow and dull. We has bin kep down a *hundred* years, and I tink it will take a *hundred* years to get us back agin. Derefo' Mr.

Chaplain, I tink we better not wait for eddieation."

His views were received with a great number of significant nods, and evidently had its approval by nine-tenths of the regiment. So the question of negro suffrage may be considered as settled. If you meet with men, as you doubtless will, who tell you that the negro has not a particle of prudence, and is utterly destitute of forethought, you may adduce in proof of their assertions, the fact that when this regiment was paid off, a few weeks since, they lavished fifty-five thousand dollars, (\$55,000,) upon the Freedmen's Savings' Bank, in this town. What a pity they have no masters to take care of this money! Excuse the length of this epistle, and believe me. Yours very sincerely,

J. K. NOBLE,

Chaplain 128th U. S. C. T.

From Rev. W. T. Richardson.

FREEDMEN ABLE TO SUPPORT THEIR OWN SCHOOLS.

This is true of those now living on St. Helena, Ladies, and Port-Royal Islands, lying on the coast of S. C. It is generally known, I suppose, that the landed property of the above Islands has been sold by the U. S. Tax Commissioners, within the past two years, on account of the non-payment of Gov't. taxes by the original owners.

A portion of these lands are now owned by Northern men, who employ the freedmen as laborers, other portions are owned and worked by the colored natives. Four or five thousand acres have been reserved by the commissioners, for the support of schools. These reserved lands are divided into "school farms" of 160 acres, and are located in different parts of said Islands.

The income of these farms is to be devoted to the support of free schools. Hitherto, the schools on these Islands, have been supported almost entirely by northern charities; but I am now satisfied from personal observation of more than

two years, that the people are now able, with the above fund, to provide for their own schools.

It is therefore desirable that a system be devised for this end, whereby the freedmen may have the opportunity of developing ability and desire for schools. This, I trust, will be done at once by General Saxton, or some one whom he may appoint.

The freedmen have no warmer, or more steadfast friend, than Gen. Saxton; and *they know it!* He is ever ready to aid and encourage all efforts for their education and elevation.

As I look over these Islands and contrast the present condition of the colored people, with what it was three years ago—in a social, intellectual, and moral point of view; I am constrained to say—"this work has been wrought of God."

It is true he has chosen to use human instrumentality, in this, as every other method of his, for the elevation of humanity, and I am *sure* I express the honest feeling of *many laborers*, when I say we have found it *blessed* to be "laborers together with God," in doing good to these lowly ones of our Father's family.

MOVING TIME, AND FARMING.

The large additions brought to our colored family by Gen. Sherman, in his grand march from Atlanta to our coast, and the opening of other lands around us to be occupied by the blacks, at once started a colonization movement among the freedmen.

Many who had been living very quietly within our lines, now began to think of their former *cabin homes*, and *old massa's plantation!*

Ay!—to them, that is holy ground; for it has been watered by their tears and blood, and from beneath the old cabin roof have their cries and prayers gone up to Him who pities and avenges the wrongs of his suffering people.

Strange as may seem to us, the freedmen exhibit strong desires to go back to their former homes, if possible, and there

enjoy the blessings of freedom, with their families. I know of no class of persons who manifest stronger local attachments.

When Spring opened, what a moving time there was! Men, women, and children, duds and all, are on the move. Hundreds of families are going hither and thither with their household effects, farming implements, &c., to seek a *new house*, or return to the old one of former days, where they can obtain a few acres of land, to cultivate as *their own*.

Many are no doubt ready to inquire as to the result of this moving excitement.

What have the freedmen *done* on their little farms? Let us look to "Edisto" Island for an illustration. This is one of the largest and most fertile Islands on the coast of S. C. For most of the time during the war it has been neutral ground, and, of course, has not been occupied for purposes of cultivation. Since Gen. Sherman dispersed the rebels on this coast, and issued his order setting apart the abandoned plantations of these Islands, many eyes and steps have been turned to this Isle. Between the first of March and July, about seven thousand freedmen had settled there.

Many of these settlers had only a limited supply of seeds to put into the ground, and only a hoe with which to till the soil. Others, who had been more fortunate, were able to buy a horse or mule, cart and plough; with these, they commenced farming on a very independent scale.

Many of the families now on this Island, were unable get there until late in the planting season, which will of course, reduce their crops very much this season. But notwithstanding all these serious drawbacks, good judges who have recent been over this Island declare themselves surprised, to see so many acres covered with corn and various kinds of vegetables.

It is very evident the people are determined to raise their own supplies for the coming winter.

Here we shall see tested on a large

scale the problem that still haunts some minds, as to whether the blacks are capable of taking care of themselves. The rich and fertile soil of this beautiful Island, for so many years, held and cultivated under the rule of oppression and slave labor, is now being cultivated by the same tawny hands, under the *free labor system*.

FROM NEW ORLEANS.

Freedmen's affairs in Louisiana—The Work and Organization of the Freedmen's Bureau—Attempt to re-establish Slavery,

(Correspondence of the New York Times.)

NEW ORLEANS, August 26, 1865.

There are two hundred and fifty thousand freedmen in Louisiana. The census of 1860 gave a slave population of about three hundred thousand. This number has been reduced by various causes. Among them may be noted sickness, emigration back to the states where they were born, and enlistment into the army.

Those now in the state are laboring for a support. There are not, as the records of this bureau show, more than a thousand vagrants out of the whole number who are maintained at the expense of the public. This is a fact which reflects credit upon the freedmen. Within the former military lines of the United States there now reigns a state of order and industry among the freedmen, which sets a good example to their employers, and one well worthy of emulation. More than fifteen thousand contracts are already made with freedmen by the planters of the state. These are mostly on the basis of the old order issued by the commander of the gulf.

As a general thing, work is being done pleasantly, and the only difficulty experienced arises from the persistent clinging of the old slaveholders to their old and favorite system. In some cases bands of patrols have been organized for the purpose of hunting down freedmen. Some members of these ancient guardians of the public peace (?) are now in the hands of the assistant-commissioner under Gen. Howard, and are charged with murder.

The organization of the bureau progresses rapidly. Provost-marshals of freedmen and

assistant-superintendents now occupy about thirty sub-districts of the state, embracing nearly every important point in it. These are along the Mississippi, up the Red and Ouachita rivers, through the Teche country, along the Jackson railroad, and on the coast around Lake Pontchartrain. With these agencies go the school-teachers and the schools. Books and pens move with the flag. Nearly twenty thousand colored children are educated in Louisiana, in schools maintained by a tax levied on real and personal property in the state, by military authority, and collected by the Bureau of Refugees, Freedmen and Abandoned Lands. The organization and establishment of schools progresses rapidly, and ere long there will be more colored schools in the state than there ever were white ones.

In Louisiana, where there is a population made up of so many castes and complexions, embracing nearly everything that is mischievous in human nature, and where rebellion had the strongest kind of prejudices and passions to aid it, there may be reasonably expected a large amount of trouble in the conduct of the affairs of freedmen.

There have been various efforts made during three months back, to revive slavery in Louisiana. The police, juries and parish courts evade the odious name of the old concern, but the ordinances and rules passed would, if applied, reduce the freedmen to a worse bondage than the other.

Col. Thomas, assistant-commissioner of freedmen's affairs for the state of Mississippi, informs the bureau here that he has notified the judicial officers and magistrates of the provisional government of Mississippi, that when they allow negroes the same rights and privileges as are accorded to white men before their courts, the officers of the bureau will not interfere with such tribunals, but give them every assistance possible in the discharge of their duties.

Col. Thomas also writes that the mayor of Vicksburgh has signified his willingness to allow negroes the right to testify before his courts, and to impose the same penalties on negroes violating state laws or city ordinances as would be imposed on white persons committing the same offences.

NEGRO TRUST IN THE YANKEE.—A correspondent of the *Herald*, writing from Baton Rouge, La., bears testimony to the willingness of the negroes to work for those in whose ability and disposition to pay them they have ground for confidence:

"Labor will be cheap in Louisiana for a man known among the negroes as a Yankee. They believe in Yankees. They will go their bottom dollar on them. And, notwithstanding the numerous complaints circulated to the effect that they leave their places of work out of pure laziness, *they will work steady if treated right*, and they believe that a Yankee will treat them right. They cannot comprehend that he is of the same make as a 'secesh,' and they stick to him. . . . A gentleman belonging to the military was offered fifteen hundred dollars a year and half the profits of a large plantation, on condition of allowing his name to be used as owning it, and to show his person frequently about the plantation, so that the darkies would believe that they had a Yankee employer. I suppose as soon as his resignation can be accepted, the gentleman will accept the offer."

The negroes of Alabama share this confidence in the Yankee. Gen. Wager Swayze, writing to the same paper from Montgomery, says:

"It is found to be the case throughout this State, that freedmen have more confidence in a 'Yankee,' particularly one who wears a blue coat, than in a native. On large places, the services of such a person are very valuable, and many persons are anxious to secure such."

This, observe, is not from an anti-slavery journal, but from the New York *Herald*, a hater of negroes and radicals. There is plenty of similar testimony to the willingness of the negroes to work for those who have any title to their confidence.—*Exchange*.

For the Am. Missionary.

REFUGEE HOME,

Camp Nelson, Ky., Oct. 2d, 1865.

Dear Bro. :—Fifteen months since, I came to this camp. I came to encourage and help the soldiers, especially the colored men of our state, who were then enlisting and needed an instructor and a comforter.

At the suggestion of Capt. T. E. Hall, I organized schools for the instruction of non-commissioned officers, in the various colored regiments. We soon had a large school—with thirteen teachers at one period. The schools were ultimately extended to privates and to children. Hundreds of these soldiers were instructed. A considerable number learned not only to read, but also to write; and now, from the army in Texas, send letters to their families and friends in this camp.

A church was organized, called the "Church of Christ at Camp Nelson, Ky." Eighty-one names have been enrolled of those who here have professed faith in Christ, and received as such. Thousands have attended the regular Sabbath preaching.

Many sermons and addresses have been delivered by Bro. Scofield and myself in the different regiments during the week—between Sabbaths.

Many copies of the New Testament have been distributed to such soldiers and children as could read—Tracts and papers without number.

At the solicitation of friends, a Refugee Home was prepared in part of this camp, separate from the soldiery. Here were erected four large wards, dining hall, school building containing seven rooms, ninety-seven cottages, two rooms in each, sixty government tents and fifty cabins erected by the colored people. Into these tenements, many thousands of women and children came—at one time there were here 3,060 colored persons. To these thousands, the gospel has been regularly preached every Sabbath, and many times during the week. Many persons, male and female, have been instructed as to their duty to government and as to what government is doing for them. Many souls have been made to stir with new hope, and renewed efforts for good.

Within this Refugee Home, there has been a school organized, chiefly for the education of the children within this Refugee Home.

In this school, more than six hundred

children have been regularly taught—quite a number are now reading—able to read the New Testament, copies of which have been put into their hands.

Much of this time of instruction I have had a daily watch and care over these children in the school rooms. I do not believe any class of children learn faster than these—few schools of white children so good in behavior. Submission has been the habit of their lives. When kind sympathizing teachers ask this submission, it is readily yielded.

Just at this time, when much apparent good is being done, an order comes from the War Department requiring this Refugee Home to be broken up. But the labor of love will not be lost. These children will carry their books and a knowledge of letters wherever they shall go. Their parents will carry sentiments and truths which shall comfort their hearts and mould their lives, wherever they shall be cast. Yours,

JOHN G. FEE.

NEGRO INDUSTRY.

BY REV. J. W. ALVORD.

I am having my summer vacation along the (not) cool shores of South Carolina, Georgia, and Florida. These months of rapid growth are the period when industrial interests can be best seen, and every thing in this Southern land now depends upon reconstructed and productive labor. Education, administration of justice, Christianity, *peace itself*, can hardly be had without it. Mere political questions are of great interest; but what of the crops? and who are cultivating them? Will the laborer be thought worthy of hire, or be permitted to eat what the sweat of his own brow has produced? are the vital inquiries of the present time.

There has been more planting than is generally supposed. Along these islands, where I have been for three hundred miles, and back for some distance on the mainland, the great fields of corn, cotton, rice, with innumerable patches of melons, sweet potatoes, and other provisions, meet the eye on every side.

I have driven among them by the hour

and the day, talked much with the laborers, and sympathized with their high hopes. There will be want of equal distribution, and, as things are, many for a while must suffer. The war closed too late for early seeding, and slavery has held its grasp on many since its close; but enough is already witnessed to prove that free labor, protected by law, will abundantly feed the whole population, and give to all who engage in it earnestly prosperity and wealth.

WHO ARE THE CULTIVATORS?

But who are the cultivators at the present time? The white planters who have not been at the war are, by the help of the negroes, doing something. The latter, partly paid, but often unpaid, turned off when the crop is "laid by," in some parts of the interior working on leases and shares, are still the real producers. The poor whites are the shiftless set of former times, settled on patches of poor land, or in shanties, among the pine-forest, living from hand to mouth.

The rebels returned from military service are, as yet, doing nothing. Bred in idleness, despondent as thoroughly beaten, still malignant, they take upon their lips the oath of loyalty, complain of Government, curse the Yankees generally, and loudly demand their old privileges: some refuse the oath, and threaten to leave the country! To work themselves does not yet constitute an element of their plans. Many have lands not taken by Government as abandoned; but without money to hire labor, and too proud to obtain it by selling any part of their estates, these men are lounging on the piazzas of hotels, insolent, braggart, and not a few of them still carrying their "side-arms."

WHY DO THE NEGROES ROAM ABOUT?

The negro, then, is the main cultivator on these fair fields, as he has ever been. Some are idle, it is true, and roam about; but remember, these people have never before known the luxury of going where they pleased, and they seldom like to stay "wid ole massa." Some start improvidently upon mere fortune-hunting, others to find work, many to seek their long lost relations,—wives their husbands, husbands their wives, children their parents, parents their children.

I saw in St. Augustine a group of three

children (a sister and two brothers) who had come a hundred and fifty miles to find their aged father. They were willing, they said, to work, but wanted to be near to him.

I asked a middle-aged man in a crowd at the transportation-office in this city, where he was going. "Going home," said he. "But where is home in these times?" I inquired kindly. "It is where my wife is," he answered. "In the upper country?"—"Yes," said he; "in de upper country;" and he smiled as any husband and father would at the anticipation.

At Fernandina, a wife who had earned a few dollars by washing for soldiers could not be dissuaded from spending it in going to Charleston to see her husband. When urged rather to save her money, she naively replied, "I'd like that, but love my husband: have been from him so many years, I think 'twill be more pleasure to see him than to save my money." Who could forbid this conjugal affection and fidelity? She was a noble-looking woman. I saw her afterward on the Charleston steamer. Others, perhaps, thought her a vagabond. She gave me a meaning glance, as I passed her sitting with other negroes on the floor of the lower deck, as if to say, "You, sir, know *why* I am here."

SUCCESSFUL FARMING.

I think the majority of the colored people are disposed to be industrious. Ignorant, yet enterprising, the idea of *pay* or a harvest is a sufficient stimulant. Some facts are remarkable. Four miles from Georgetown, S. C., there is a large plantation, of which nearly one thousand acres are in tillage. No white man is upon it. Last spring, one hundred and sixty negroes banded together, chose one of the smartest of their number as superintendent, and commenced work. Now they show you with pride two hundred and fifty acres of rice, two hundred and fifty acres of corn, nearly the same amount of peas (beans we should call them), besides many acres of smaller crops. This joint-stock company are working not only with energy, but in perfect harmony. They expect to harvest over twelve thousand bushels of rice alone.

On St. Helena I visited a plantation of three hundred and fifteen acres, owned by a negro who has purchased and paid for it within the last two years. He now employs

twenty men as laborers. He showed me his gin-house, which, with its machinery, had cost him over one thousand dollars; then took me through sixty acres of Sea-Island cotton, fifty-eight acres of corn, besides other cultivated grounds; pointed me to twelve cows, a yoke of oxen, four horses, twenty swine; and, when I inquired how many chickens he had, he shrugged his shoulders, and said, "Jenny (his wife) would have to sell me that."

On this same island are two or three hundred families, who have their little farms of ten acres or more paid for, all prettily cultivated, and each living in a neat cabin built by themselves.

From the city of Savannah, some fifteen hundred persons, many of whom I knew, went out in the spring upon plantations; and their grounds are looking finely. The Island of Skidaway is covered with these people. Garrison Frazier is their governor; and they not only manage their secular interests with success, but also their civil affairs. On the river above the city, at least one thousand acres of rice are under cultivation by them. Sixty bushels the acre will be the probable yield, and they will have but one difficulty. The war mutilated the threshing-machines, which they find trouble in repairing. One intelligent man said to me, "We have plenty of rice," but added sadly, "are afraid about getting it threshed. Can mend the wood and the iron work of the machines ourselves, but cannot make them run without belting."

Cotton covers a good portion of all these islands. It is just now in bloom, with yellow flowers covering the vast expanse; and, as yet, the worm has not approached it. Edisto, to which Gen. Saxton's inspector, Mr. Tomlinson, kindly took me, has a noble crop. We drove through a region, where, as far as the eye could reach, there was one wide sea of either corn or cotton. About one-half the whole island (eleven by fifteen miles) is in tillage, with a population of eight thousand. It was interesting to notice the quick nervous stroke of free labor as the negroes worked their way through the luxuriant rows.

EXPRESSIONS OF GRATITUDE.

Groups of these simple people would bow and courtesy to their benefactor, or come tunning to the carriage with a huge water-

melon as expressive of their gratitude. One woman was heard calling from a distance with great pertinacity. The horses stopped. She came up with her burden. "*My friend,*" she said, as the melon was handed to Mr. Tomlinson; and turned instantly away, as if not able to trust her feelings. I envied the good inspector. Others would approach with glowing faces to tell him how much corn or cotton they had, and how it looked. The simplicity of their joy and hope was charming.

They expect next year to build themselves houses, and to be entirely self-supporting. All are ambitious to become so. At present they live in the old negro quarters of the plantation, or in the rooms of the mansion of the former lordly owner, who in every case is now absent,—his delicately bred family in some cases, as I know, begging their food. You feel awed by the strange retribution, as these great houses are seen standing dilapidated and empty, or are now filled only with negroes.

PROSPECT FOR NEXT WINTER.

To the inquiry, "Will there be want and distress the coming winter?" I reply, "Yes; for, as I said, multitudes came to these lands too late to plant: many, even now, are being driven from the plantations in the upper country; and this cruelty will increase as the working-season passes. The Government are obliged to dismiss large numbers of army laborers, who, of course, have no harvest to depend upon; and other causes will accumulate this want: but I am happy to say that the commissioners of the bureau are making vigorous efforts to anticipate it. Contractors are already here, hiring laborers for reconstructing the railroads; and it is hoped that the various freedmen's associations are also preparing for its relief.

Next year, by the blessing of God, there will be a more settled state of things; and such disposition will be made of labor, and especially in improvement of seed-time, as to put an end mainly to all physical want.

We may not see how the lands of the South will ultimately be distributed,—whether these laborers will work on wages, leases, shares, or on homesteads of their own: but if our good President permits these States to be reconstructed on right principles, if industry is guided and protected by justice, the free labor of this long-enslaved people will triumph; success will attend all these methods; and then every interest will triumph.—*Tract Journal.*

American Missionary.

NEW-YORK, NOVEMBER, 1865.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

The nineteenth annual meeting of the American Missionary Association will be held in Brooklyn, N. Y., in the Plymouth church (Rev. H. W. Beecher, pastor), commencing Wednesday, October 25, at three o'clock, P. M.

The reports of the Executive Committee will be presented Wednesday afternoon. The annual sermon will be preached in the evening, by Rev. E. N. Kirk, D. D. The public business meetings of the Association will continue through the day, Thursday, when matters of great interest relative to the Association's work among the freedmen, and the regeneration of the south, will be discussed. The Lord's Supper will be administered Thursday afternoon, and a public meeting for addresses by Rev. H. W. Beecher and others, Thursday evening.

Thomas C. Fanning, R. R. Graves, Andrew Fitzgerald and Thomas G. Shearman, are a committee of arrangements for Brooklyn. Persons from a distance, who wish to attend the meeting, and avail themselves of the hospitality of friends, may apply by letter to Thomas C. Fanning, Brooklyn, or, on their arrival, to the committee at the church, in Orange street, between Henry and Hicks.

THE AMERICAN MISSIONARY ASSOCIATION.

ITS WORK AMONG THE FREEDMEN.

So much misapprehension exists relative to the work of the American Mission-

ary Association among the freedmen, that we deem it proper to say:

1. That as an Evangelical Missionary Association, it seeks to do for the freedmen, all that any other Christian Missionary Societies, home or foreign, are doing, or striving to do, for the people for whom they labor.

For this purpose it sends out an evangelical ministry and the Sacred Scriptures, to make known the way of salvation through repentance and faith in Christ—to gather and sustain christian churches, and instruct the people in all that pertains to life and godliness. The glory of God, through the conversion of men, and their edification in holiness, is thus the ultimate object sought to be attained through all the agencies we can make use of.

2. In the prosecution of this work, so great was found to be the ignorance of the people, and so nearly universal their desire to learn to read, and especially to read the Bible, that it became the clearest dictate, not only of finite wisdom but of divine providence, that the school-teacher should go with the preacher, and that both alike should be missionaries of the cross.*

Such have been the circumstances of the people, that in very many places the schoolteacher, imbued with the spirit of Christ and love of souls, has seemed to be able to reach them with spiritual instruction, at least as well as the minister who did not teach. All these teachers are evangelical christians, and are specially instructed to keep constantly before them the missionary character of our work, and be instant in season and out of season, in imparting sound religious instruction, as well as instruction in relation to all the interests and duties of life.

3. CLOTHING.—But it is asked, does the association send clothing and other things to relieve the suffering among the people.

* Our charter specially provides for education in connection with our missions.

As early as August, 1861, in reply to inquiry, a suggestion came to one of the officers of the association, from General Butler, commanding at Fortress Monroe, that the philanthropists of the North would confer a very great blessing on the recently liberated slaves, by sending them a temporary supply of clothing. Accordingly, our first missionary to that point, went out a few days after, in the three-fold capacity of minister, teacher and almoner of the bounties of the benevolent. Other missionaries and teachers soon followed, and found full scope for all their energies in each of these departments.

Whenever new ground has been occupied, the necessity of supplies of clothing to relieve the destitute and prepare the children and people for the school, or the sanctuary, has been plainly seen. Many thousands of packages of clothing have been sent and distributed among the needy, and thousands more will be needed the coming winter. This feature of our work has been found an admirable means of opening the hearts of the people, securing their confidence in their friends at the North, and preparing the way for our educational and spiritual labors.

It will thus be seen that although we are strictly a missionary society, making the preaching of the gospel the ultimate object of our labors, we have, from the first, and before any freedmen's aid societies existed, been doing for the people, through evangelical and missionary channels, all that any Aid society (so called) is doing; and we believe our large corps of missionaries and teachers form the best of channels through which the charities of christians may reach the people.

The first want of the people, especially in the inclement season, has been temporal and physical, and had to be met, or much of our efforts to reach them with letters and the gospel would have been lost. This want is, however, but temporary, and where fair wages are paid to the

people, is passing away. The too lenient policy of our government, in giving to pardoned rebels the power which enables them to drive the freedmen from their homes, will create large demands on the benevolent the coming winter.

The Christian missionary work for the freedmen is one work; it cannot be divided. The minister of Christ, the missionary of the cross, the missionary association that would attempt to divide it, and preach the gospel with no regard to the destitute condition of the people, or their desire for education, would be stripped of more than half its power, and would not be welcomed by the people.

RAISING OF FUNDS.

An increase of the Missionary spirit, and of Missionary liberality in this country is eminently desirable. We know of no people who raise more, in proportion to their means, than the English Wesleyans. The following, furnished by a Wesleyan Minister for the "Spirit of Missions," will give some idea how they do it. Nearly all the means used are as applicable to this country as to Great Britain :

"The missionary cause is constantly before us. From childhood we are trained to love it. Yearly (at Christmas), throughout the length and breadth of our land, collecting-cards are distributed among those of the children of our Sabbath-schools who are willing to take them. These children are some of the most efficient collectors we have. Who can resist the pleading of a child? Who can withstand the eloquence of a Christian boy or girl, anxious that heathen children should learn to hsp the name of Jesus? Our children collected last year in this way £7,845 4s 2d.

Juvenile Missionary Societies are formed in connection with some of our schools. Some of our Sabbath-schools are attended by highly respectable children; others are principally attended by the children of the poor. According to circumstances, missionary boxes are distributed in our schools; some times one to a school, at others one to a class. These boxes are hauded round each Sabbath-day, and thus many pounds are collected, which might otherwise be wasted, and thus a love for Christ's cause is instilled into our children's minds. In other schools some of

the elder children are employed as collectors, and wait with their book upon their friends week by week. To sustain the missionary spirit, in some of our Sabbath-schools quarterly meetings are held, specially to interest the children. These meetings are addressed by the teachers and superintendents. The missionary publications of our own and other Christian bodies furnish abundance of interesting matter for these occasions. We take care to announce what has been contributed by each class at these meetings, that every class may be desirous to acquit itself well.

"Our children do not, however, content themselves with what they do in our Sabbath-schools. Few Christian families are there, having an intense love for missions, which have not their missionary box, in which are placed the profits arising from "missionary" pear, apple, and plum-trees, money given for sacks returned, small deductions from bills, travellers' contributions, and divers other moneys, the loss of which no one feels, the entire gain of which considerably augments the missionary income.

"Many of our young females, with hearts glowing with love to the Saviour who has loved them with love unspeakable, feel that they cannot be idle in this work, and week by week, toil on year after year, until they become wives and mothers, and some after that, as collectors for the missions.

"Those who have entered into life and become successful in business, who once possessed little but now have much, feel that they cannot be guiltless before God without yearly placing their subscription of a guinea or more upon the missionary altar. Interesting is it to behold these family subscription groups in our reports; for even when death has tried to break them they are still unbroken, for the sainted ones still give through their surviving parents and brothers and sisters.

"When hoary locks and furrowed brows are seen, and the journey of life on earth is nearly ended, our godly men and women of wealth, now about to pass into his presence who has entrusted them with what they have possessed, while they think of those who are to "come after them," do not forget the evil that shall be upon the earth, and so end their lives of piety and benevolence by giving a good round legacy to our missions. Thus the thankful receivers of daily blessings go on giving from infancy to age.

"We have a yearly missionary meeting in almost every place where we preach. In our larger towns and cities our missionary meetings and breakfasts awaken considerable interest. Many from the more distant counties attend the London May Missionary Meetings.

"Our smaller town and village meetings

are not, however, by any means to be despised. The addresses are suited to the tastes of our audiences, and miners, and manufacturers, and agriculturists we find have even stronger sympathies sometimes than those of larger mental culture. The hearts of the poor, as well as the hearts of the higher classes, yearn with love to Christ and his cause. As cheerfully as the widow gave her all, give they their coppers, and their givings, like the widow's gift, shall be of everlasting remembrance.

"By these agencies we collect, year by year, at home and abroad, in round figures, £140,000 (\$700,000.)

The Jubilee year of our missions has arrived, and we are, in addition to our ordinary income, making a special effort for its celebration. To this special fund upward of £160,000 (\$800,000) is already promised. This amount has been raised principally by voluntary subscriptions at public meetings. These meetings are not always largely attended, but they are attended by the best friends of missions. Subscriptions vary from £1,000 to one shilling. The more we give, the more God blesses us. Can we give Him too much, who has given his only Son to redeem us with his blood?"—*Spirit of Missions*.

From Rev. J. A. R. Rogers.

Decatur, Brown Co. O. Sept. 6th, 1865.

During the quarter ending the 31st Aug., I have labored here and in Bracken Co. Ky., doing incidentally a considerable amount of work for the Ohio Valley Academy. Eight members have been received to the church here by letter, and two on profession of faith. Some others have presented themselves for admission. About 100 ex-slaves from Ky., have come within reach of us here and have been gathered in considerable numbers into the Sab. School. We have a special meeting for them beside, Sab. afternoon. All things considered, they are doing very well. We shall have a day school for them soon. Our black laws will not allow them in the public school if a single householder objects. We have enough here now to make a public school under the law.

The condition of the church in Bracken is very hopeful. The congregation has greatly increased, and the brethren feel that the day is dawning when Ky. shall be redeemed.

My longing to be back in Ky., is becoming intense. My present plans are to return either in Dec. next, or at farthest, by the first of March.

The church at Cabin Creek is being repaired, and I have an appointment there this month.

FREEDMEN'S BUREAU FOR THE STATE OF MISSISSIPPI.

OFFICE OF SUPERINTENDENT OF EDUCATION, }
VICKSBURG, Miss., Aug. 17, 1865. }

MESSRS. EDITORS:—I wish to make a brief statement of a few facts in regard to the interests committed to my care, for the information of the benevolent. Most of these facts are contained in a circular, issued from this office, as follows:

OFFICE ASSISTANT COMMISSIONER BUREAU
REFUGEES, FREEDMEN AND ABANDONED
LANDS STATE OF MISSISSIPPI.

VICKSBURG, Miss., July 25, 1865.

CIRCULAR No. 4.

1. In order that the Superintendent of Education may have some notion of the number of teachers that will be sent into this State to labor for the Freedmen during the next school year, and that arrangements may be made properly to distribute them, it is requested that you kindly intimate your intentions in this respect. We wish all schools to open as nearly as possible on the first of October. To avoid confusion and disappointment to all parties, it is desirable early to have an understanding with the different societies and church boards that may design to aid us in our work of education.

2. We shall probably be able to assign school-houses and quarters for teachers, at all, or nearly all, the posts where the Assistant Commissioner of Freedmen may have officers; but furniture, for the personal use of teachers, cannot be promised. It will also be remembered that all the officers of this Bureau can do towards the subsistence of teachers, will be to accredit them, so that they may purchase at the Commissariat at contract prices.

3. It is not known what means will be devised to secure help from the people in sustaining schools for their own benefit, nor how extensive that help may be. Information will be given to you as early and as definitely as possible.

4. It is respectfully requested that no choice of places nor other local arrangements for establishing schools in this State, be entered upon without consultation with this office.

5. It is recommended that no schools for colored people be attempted save in places where officers of the Bureau are posted. The following places may be occupied by teach-

ers: Vicksburg, Natchez, Jackson, Canton, Grenada, Yazoo City, Oxford, Holly Springs, Corinth, Columbus, Brookhaven, Aberdeen, Rodney, Raymond, Mississippi City, Meridian, Panola, Okolona, Woodville, Motticello, Enterprise, Macon, and Davis' Bend. It may be that other places will be found.

JOSEPH WARREN, Chaplain State Sup. Ed.
By order of Col. SAMUEL THOMAS.

Attention is due to the fact that the field is greatly enlarged since last year, when none of the places named in paragraph 5 were occupied, save Vicksburg and Natchez. It will also cost more to sustain a teacher than it did last year.

In view of these facts, I greatly fear that the contributions of the benevolent to Church Boards and Aid Societies may prove insufficient to meet the whole demand. I suppose the work in other States demands enlargement as much as this. I therefore, in my official capacity, respectfully represent that there is need of greatly increased liberality in behalf of the work of education, and hope that every one will choose quickly the channel through which he will contribute, and do all that is possible to warrant the Societies a support for all the teachers that we need. This is the year to work. The organization of the Freedmen's Bureau in this State will secure facilities for teaching, and protection to teachers, that may not be enjoyed again for many years to come. If we work well this year, there will be a sufficient number of colored people qualified to teach to keep the work from utterly perishing afterward. Let all friends of the country and the colored people at once do all they can to remove the enforced ignorance which is made an excuse for oppressing them.

I shall be glad to correspond with any person respecting the work of my office.

JOSEPH WARREN, Chaplain,

State Superintendent of Education.

INDUSTRIOUS AND MONEY-MAKING FREEDMEN.

HOW THE NEGRO BECOMES INDEPENDENT.

[From the Evening Post.]

A Newbern letter to the Cincinnati Gazette give the subjoined list of the incomes of some of the emancipated slaves in North Carolina, from which it appears that the negro will not only work, but has the faculty for making money:

"The following table of incomes of some

of the Freedmen of Newbern, during the third year of the war, is an argument that cannot be made to appear to advantage by those who claim that slaves are rendered helpless and wretched by emancipation. Three hundred and five persons not employed by the government, but working at trades of their own, returned a total income of \$151,562, the average of all incomes being \$496 92.

The total gives the average of eighteen persons named, \$1,519, the highest being \$3,000.

"The average of the incomes of barbers was \$675; blacksmiths, \$468; masons, \$402; carpenters, \$510; grocers, \$678; coopers, \$418; and of turpentine farmers, \$446.

"While the negroes of Newbern by patient toil were putting such facts as these on record, the whole refugee white population was drawing rations.

"At Beaufort, of 1,592 blacks in the place only 300 received help, while at the same time 1,200 whites were supplied with rations.

"The whites invariably sit down forlorn, languid and helpless; while the blacks, by their tinkering, manage in various ways to hammer out a living.

"The colony at Roanoke Island, in two years, made improvements whose cost value at the lowest figures was \$44,000, more than would have bought the whole island before the war, with all the improvements which the 'master class' had put upon it for two hundred years. In two years Sir Walter Raleigh's famous colony, established here, became utterly extinct.

"These general facts concerning the condition of the freedmen when the war closed are taken from official papers, and show what the freedmen are capable of performing under most disadvantageous circumstances."

The same correspondent says:

"The negroes have generally preferred turpentine farming, the work being lighter and the returns earlier, as the product of the first dipping is ready for market before mid-summer. From three thousand to ten thousand trees have thus been leased to single individuals. Many have become rich, hundreds have lived in ease, and considering the difficulties in the way, a remarkable proportion supported themselves. The same opportunities were open to the white refugees, and the result is seen in the report of the number of rations issued in Newbern, the largest camp for contrabands in the state, and the great city of refuge for the whole state. Of eight thousand negroes in camp only three thousand drew rations, while in the white camp every man, woman and child was fed by the government. Great as has been the cry concerning the idleness and worthlessness of the blacks, they have eaten far less of the bread of charity than the whites, and it might trouble some of the most

aristocratic families in Richmond and Raleigh to show as clear a record as those they affect to despise."

USE OF PROPERTY.

Men are apt to forget that they have nothing that is absolutely their own, but that they have received all they possess from God, who holds them responsible for the proper use of what he, in his providence, has trusted to them. But this fact is frequently brought before us in the Bible, and is urged upon our attention. And in the parable of the talents we are taught that those who have but a small amount entrusted to them are expected to make a right use of it. We are ever to remember, then, that we are only stewards. If any of our fellow-men were to entrust to us a sum of money, we should so dispose of it as we thought would be satisfactory to them. And in our disposition of that which God has entrusted to us we ought to consider his will, and seek so to dispose of it as to please him. Many persons think that if they were rich they should do so; but God claims this of us, whether our income is large or small. Jesus Christ says: "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

There needs more system in this matter than men are accustomed to use. Some persons find it hard to keep out of debt; and as one claim after another comes upon their purse, they pay it if they can, but they often have to go without that which seems necessary for them. With such persons and many others, very little is devoted to purposes of benevolence. Now we think that every man, whether poor or rich, should divide his income into three parts. One part for the present wants of himself and family; another for future emergencies; and a third for the purposes of religion and benevolence. The second should be attended to, because however small his income may be, circumstances may arise in which it may be smaller; and the third should not be neglected, because we believe that no one is so poor that he has absolutely nothing for this purpose. If any object to our view, they should remember the commendation which Jesus gave to the widow who cast two mites into the treasury.

With reference to the proportion to be devoted to these several objects, we believe that each one should decide this for himself, deliberately and prayerfully. Acting in this spirit, we may expect the divine guidance and approval; and though our means may be small, we shall have the testimony of a good conscience that we have disposed of that which God has committed to us, with a view to his glory, and may expect his blessing to rest upon this disposal — *Zion's Advocate*.

NATIONAL CONVENTION OF EVANGELICAL CHRISTIANS.

Large Attendance of Delegates—Chief Justice Chase, Chairman.

The Religious Convention, the call for which was published a few weeks since in the *Methodist*, met in Cleveland, Ohio, on September 27th. About two hundred and fifty delegates reported themselves in the morning, and enough more arrived by the afternoon session to raise the total representation to about three hundred. Nearly every state had sent delegates.

The following denominations were represented: Congregational, Baptist, Methodist Episcopal, New School Presbyterian, Old School Presbyterian, Episcopalian, Wesleyan Methodist, Disciple, Free Presbyterian, German Evangelical, Lutheran, United Presbyterian, Moravian and Bible Christian.

Rev. Dr. Goodrich announced that Chief Justice Chase was present, whereupon he was appointed permanent chairman.

Discussion sprang up on the objects which the Convention proposed to itself, and eloquent and edifying remarks were made on the practicability of forming an organization akin to the Christian Commission, holding the same relation to the masses of the people that that commission held to the army and the contrabands. All admitted the necessity of organizing efforts for the uplifting of the lower classes of our population, and revelations were made of their condition, more particularly of females in our large cities, which were frightful, and well calculated to make thinking men and women stand aghast.

As an example of the need of organized evangelical efforts, it was stated that in Saint Louis, where there is a population of 200,000 souls, only about 9,000 people attend wor-

ship in evangelical churches. Catholics, Unitarians and Universalists are not included in the statement. Only one fortieth of the population of that city are brought under the influence of the evangelical ministry.

During the day addresses were delivered by Drs. Kirk, Buddington, Clark and others, discussing the objects of the convention.

The Business Committee reported the following resolutions:

Resolved, that the best thank-offering we can make, as American Christians, for so great a national deliverance and so welcome a peace, is enlarged efforts to extend the gospel of our Lord and Saviour Jesus Christ throughout the land. Adopted.

Resolved, that in the further discussions of this convention, no speaker occupy more than ten minutes, nor speak more than once on the same question. Adopted.

Resolved, that this convention appoint a commission consisting of fifty, with power to add to their number, to be called "The American Evangelical Commission," which shall be charged with the work of awakening the attention of the christian public to the urgent need of presenting the gospel to the multitudes of this generation not yet reached by direct christian labor, using for this purpose the press, public meetings, local organizations and other suitable means.

Resolved, that it shall be the duty of the commission to collect and diffuse information adapted to stir up the hearts of Christians everywhere to increased activity in the relief, rescue and salvation of men; to suggest methods which extended observation, comparison and experience, have proved best adapted to these various ends; as far as possible to call forth and increase the voluntary, unpaid services of individuals in the Master's vineyard; to devise plans for the training and employment of woman's talent in the various spheres of christian labor; to be a medium between christian laborers and those who desire their services, whether churches, public institutions, societies or individuals; to reinforce, in every appropriate way, all forms of christian effort and charitable work, and extend the blessings of the gospel to all men, even the most abandoned.

The name of the proposed organization, in the next to the last resolution, provoked a discussion which occupied all the forenoon. The upshot of it all was that the name was changed to the "American Christian Commission."

The Business Committee came in and announced themselves ready to report the nomination of sixty gentlemen to compose the commission. (The names of ten more indi-

viduals were added at a subsequent meeting of the commission.) The names of the gentlemen nominated were read, and all of them were elected.

The following gentlemen were appointed to act as temporary officers of the commission :

President—Chief justice S. P. Chase.

Vice-president—Rev. Dr. J. P. Durbin, New York.

Secretary—Rev. William E. Boardman, Philadelphia.

The commission is to hold its first meeting on the 25th of October, to complete its organization and enter upon its work.—*Methodist*.

From the Tract Journal.

CORRESPONDENCE OF REV. J. W. ALVORD.

THE COLORED SCHOOLS IN SAVANNAH.

SAVANNAH, Aug. 1, 1865

HAVE a good report for you from the colored schools of Savannah.

The Board of Education which we formed among them last winter still lives and prospers. You remember it was composed of seventy of the principal colored men of the city, who undertook a self-supporting system among themselves.

Sherman had just arrived with freedom; knowledge was now within their grasp; and there were no white teachers to whom they could look for instruction. Such men as Frazier, Campbell, Cox, Houston, De La Motte, Burke, Porter, and others,—the men with whom Mr. Stanton afterwards had his celebrated interview,—resolved to go forward in reliance on God and their own resources. They organized and adopted a constitution, chose an executive committee, and selected teachers from among their own most intelligent young people, giving to each suitable wages. Five hundred children were immediately collected into ten schools of fifty each, and in the old Slave Mart and the Oglethorpe Medical College the experiment was commenced.

There was much misgiving even among the most sanguine as to the result. Gen. Howard, then with Sherman in the city, encouraged the effort, and expressed the earnest hope that this self-supporting plan would succeed. I furnished from our Society such text books for freedmen as we had then

published; and in February, as the army went North, we left the Association to struggle as best it could. It has had embarrassments of every kind. At one time we heard it had proved a "complete failure." Judge, then, of a most agreeable surprise, when, on arriving here two weeks since, I found these schools all in existence, every teacher at his or her post, the committee on the alert, the number of pupils increased from five hundred to seven hundred, and with branches out on the plantations, some of which, by their efforts, have extended up the river as far as Hamburg and Augusta.

Here in the city, with other schools since formed (white and black,) they have just passed through their examination, conducted by Major Manning, and with credit to themselves in every respect. I enclose an account of one of the examinations from the "Savannah Republican":—

In obedience to a kind invitation, we attended the examination of the Bryan School yesterday forenoon; and, as this was our first visit to the Free Colored Schools, we feel it incumbent upon us to tell our readers what we saw while there, and what the intellectual prospects are for the advancement and elevation of the colored children of the South.

The Bryan School is one of the free schools established by the Colored Educational Association of Savannah, and is now held in the large hall formerly occupied as a slave mart.

Upon entering the school, the walls of which are tastily draped with the emblems of mourning in memory of Abraham Lincoln, we found a very orderly assemblage of some three hundred and fifty children, between the ages of seven and seventeen years, all very neatly clad, and every pupil paying strict attention to the teachers, who were propounding various questions in the different studies.

Upon the platform we noticed Major Manning, Superintendent of Public Schools, Mr. J. F. Cann, Assistant Superintendent, Capt. A. P. Ketchum, of Gen. Saxton's Staff, Lieut. Hall, of Brig. Gen. Davis's Staff, Rev. A. L. Houston, and Messrs. A. Burke and D. Harris, of the Educational Association. After opening the exhibition with brief

religious exercises, Mr. Porter proceeded to conduct the examination; and we must express ourselves astonished at the great proficiency manifested in the various branches of high-school studies. Exercises in grammar, ancient and modern history, orthography, geography, arithmetic, elocution, singing and declamation, were excellent; and, considering the short time the scholars have studied, they exhibited marvellous aptitude for the complete mastery of the most difficult studies. During the entire examination the scholars behaved in a most orderly manner,

giving their undivided attention to their intellectual tasks, and listening closely to the simple but sound advice and eloquent remarks of the visitors, all of whom addressed the pupils, briefly telling them of the great necessity for mental and moral improvement, and the dangers of idleness and vagrancy. The exercises were interspersed with singing, into which the children entered with a lively spirit, seemingly throwing their little souls into the national anthem, "my country, 'tis of thee," the strains of which reverberated through the hall, making a solemn impression upon the minds of all present.

It was a pleasing picture that will long live in the memory of all who were present,—this free school exhibition in a hall, which, not many months since resounded with the cries of the slave-dealer as the auctioneer cried down men, women, and children to the highest bidder. What a commentary upon the past was this exhibition! Ten years ago, the man who could have dared, North or South, to predict such a wonderful revolution in the social system of the South, would have been set down as a weak mortal, whose chief fault was mental aberration; yet in four years the great change has taken place, and, through the vicissitudes of civil war, we see the work of centuries fully accomplished. With such flattering progress as we witnessed yesterday, we have great hopes for the steady advancement of the colored race in all the paths of Christian progress; and it is through the school-book channel alone that these people are to be lifted from the paths of ignorance, and rescued from the snares of evil and wickedness.

This examination closes the first term of

six months, and may be considered as pretty fully testing the plan. What is remarkable, while all the other schools of the place have now a long vacation, these go right on through the summer. The children clamor for this, some actually crying when told the schools *might* close. The teachers also not only cheerfully consented, but asked for such continued labor as a privilege.

I met the Association in a most animated meeting: though poverty and opposition, and want of a sufficient number of books, were freely spoken of, yet their report was full of interest. Over two thousand dollars had been expended as raised by themselves. By the good will of the military commander, a due proportion of the Post Fund had been awarded them. Only about one hundred dollars of debt appeared in the treasurer's account, and the Association voted to go forward. They hope for better times when the crops are gathered,—many of them, both men and women, having been out at hard work on the surrounding plantations; and what greatly elated the Association was, that I could say Gen. Howard would specially patronize these self-supporting schools.

They accept the proposal for a normal school, in charge of some experienced man who will teach their teachers more perfectly, and in which all who have some beginnings of learning shall be prepared for the same office. Below are their resolutions as passed with reference to the overtures of their "great friend," as they call Gen. Howard:—

"*Resolved*, That we will support, to the best of our ability, our original self-supporting schools, and also the plan proposed for the establishment of a normal school.

"*Resolved*, That we regard the self-supporting system as the only true road to honor and distinction, and shall be happy to have our schools under the special charge of the Freedmen's Bureau."

These self-made efforts may not be perfect; these schools are not, perhaps, as good as those taught by men and women from the North, and which they are not intended at all to discountenance,—all that every one can do here is needed,—but we want this colored population to become self-reliant at once, though it be in an imperfect way. We would

show that there is a vitality *within themselves*; that *opportunity* will induce *development*; that they are not always to be dependent on white help and Government charity, but are to sustain themselves, and create their own institutions. In short, we want possession of the great, unanswerable argument, that *these millions have in them the elements of manhood*, and that, in obtaining freedom, they are in rapid preparation, or already fit, for the social and civil privileges which we claim on their behalf.

Can not this system of instruction, as it spreads through the South in connection with the Bureau, look to our Society for its text books, such as will not only be Christian, but evangelical? The churches, and true friends of the freedmen, if called upon, *will help us*. Soon these model efforts in the large towns will cease to be dependent. They will pay for what they get. This they desire to do. Stimulated by such examples, this ambition will be contagious; and we can advance into the interior, and among the more ignorant and destitute, on a wave of continuous success.

WILL FREEDMEN WORK.

THIS question is best answered by the following statement of facts: In and about Hampton, Va., on certain confiscated lands, dwell 4500 colored persons, divided into 800 families, each in a humble tenement. Of these, 587 can read and write, and 915 are church members. Their property is estimated at \$51,000. They have five churches, built out of their own earnings, and they pay their pastors \$1050 per annum. They have a store in Hampton, filled with goods costing \$7500, and managed by an association of their own. At this store there was sold in one day \$397 worth of goods. These colored people have recently held a meeting, at which they state the facts in the case, and what they have done on the confiscated lands formerly belonging to Sinclair & Shields. They say:

"We unhesitatingly assert that the farms of Sinclair & Shields, arable and cultivated before the rebellion in a superior manner, as was supposed, will this year yield better, richer and heavier crops twice told than were ever known before under the system of slavery. More than thirty seven of us now at this meeting were raised upon these farms, and we know whereof we speak, that free black labor is altogether more productive and remunerative than slave labor, even under circumstances of cruel and unjust deprivation and denial of equal rights and privileges

to which, as free laborers we have been subjected, and that to a people less hopeful and solicitous would almost have precluded improvement. Those who assert that we are not capable of maintaining ourselves either wickedly misrepresent and malign us, or we are grossly ignorant of our capabilities. We are anxious and willing, and believe we are able, to build up a city upon our lands as soon and as well, as orderly, as prosperous, as religious, as patriotic and as intelligent as could be done by any other people, provided we can secure the fee to the lands, and receive that aid and encouragement to which we are justly entitled."

Just at this time the former owners of the confiscated lands return and seek to deprive these negroes of the fruits of their toil. The negroes have offered, through their counsel, to pay the claimants liberal sums of money in order to quiet all conflicting claims, and to obtain with the consent and approbation of the United States government, the fee to the lands without controversy or question, so that they can at once enter upon substantial and permanent improvements. The exhibit made by these colored people is certainly a good one, and controverts some of the objections made to emancipation.—*New York Commercial Advertiser*.

THE CENTRAL AFRICANS.

At a missionary meeting lately held in England, Dr. Livingstone, the African explorer, said:

I should like to answer a question that is often put to me, "What sort of people are those you wander among?"

Now I should like to tell you that they are very far from being savages. On the sea coast they are rather blood-thirsty, especially those who have been in the slave trade, but when you get about three hundred miles into the interior, you meet with people who are quite mild and hospitable.—It is the duty of each man in the village to give every stranger his supper, and to show him every hospitality which lies in his power. These people are not engaged in hunting, as most inhabitants of this country think they are, but are employed in cultivating the soil. They also manufacture iron, smelting it from stone, and very excellent iron it is.

I brought home with me the last time I was in England some of the ore, and the iron was manufactured into an excellent Enfield rifle. The quality was exceedingly good, and equal to the best Swedish iron.—They also manufacture a superior quality of copper, also articles of earthen ware and basket-work.

When we first go among this class of people, with the idea of their being savages, it is rather singular, but I believe true, that they rather believe we are savages. They do not understand where all the black people who are carried away go to. Thousands are taken away annually, and you cannot go

anywhere without meeting with slave parties. The men carry what are called slave-sticks, with a fork at the end of them, which are fastened around the necks of the captives, so that it is impossible for them to get out of them or get at the other end, by which they are tied to trees throughout the night.

The people I am now speaking of imagine that the white people eat them. They look upon us as cannibals, and we look upon them as savages. Now, if we take an impartial view of both, we shall find that they are better than each imagine one another to be.—*African Repository.*

DISTRESS OF THE FREEDMEN

The evidence accumulates upon us from all parts of the South, that the destitution of the Freedmen this winter will be beyond all precedent. The desolations of the war, the inability of the Freedmen's Bureau to grant relief, and the rapid restoration of abandoned lands to their former owners, leave multitudes of the Freedmen without homes, and without food and clothing for the winter. Unless the people of the North will promptly furnish clothing of all kinds for men, women and children, there must be great suffering and loss of life during the inclement season now rapidly approaching.

Reliable persons report that thirty thousand will perish from want of food and clothing, in Georgia alone, if relief is not furnished, and that speedily.

Clothing, blankets, and supplies of all kinds, may be sent to W. E. WHITING, Rooms of the Am. Missionary Association, 61 John St., N. Y.

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From September 1st. to September 30, inclusive.

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